The Women's
Missionary Magazine
of the United Presbyterian Church

VOLUME 25. NOVEMBER, 1911. NUMBER 4

The Problem of Social and Family Life and its Bearing on the Cause of Christ in India.

BY REV. E. E. CAMPBELL, JHELUM, INDIA.
[Home on Furlough.]

THE whole problem of taking India for Christ is interwoven and interlocked with the conditions that surround family and social life. In Christian lands Christianity and the home are closely related. In India the relationship between Hinduism and the home or Mohammedanism and the home, is equally close.

Christian homes are the strongholds of Christianity, Hindu homes of Hinduism, Mohammedan homes of Mohammedanism. A Christian home in which there is not enough of the atmosphere of Christianity to act at least on the defensive for Christian truth, if not on the offensive, is a travesty on the name Christian. A Hindu or Moslem home with as little power and influence would be as inexplicable. Such a home would be hard to find. It would be at the antipodes of the typical Indian home. The two communities live so close together that the weapons of argument are always kept sharpened, and all are ready to defend their own beliefs, most of them to argue aggressively for them.

The East is religious, and into all the affairs of life that concern the family and society religion goes. Notice the dishes used by the family at meal time and you may ordinarily tell the family religion; watch the water-man coming, if he brings water in a goat-skin he is a Mohammedan, and so is the family to which he brings it. If he uses a brass water-pot he is a Hindu. Wedding customs differ, funeral customs differ, vocabularies differ, names differ. A Hindu is a Hindu in everything; a Mohammedan is a Mohammedan in everything. This with the patriarchial system that prevails, gives to the family an undisputed position as the center of social life. The individual is swallowed up in the life of the family and caste.

The census of this year gives a population of 315,001,099. There are the richest of the rich and the poorest of the poor. One hundred and eighty-five languages are spoken, a veritable Babel. Through the lines of wealth and diverse languages draw the cross lines of hide-bound caste. Complicate these again by religious distinctions, again by the thousand and one things absolutely controlled by custom and influenced by the comparative standing fixed for men and women—all this, and India's social

problems begin to open up before us. But through this maze the family passes as a unit and emerges with all its members in the same compartment. All are Mohammedans, or all are Hindus; all drink water brought in a goat skin, or none do; if one believes that his body should be burned at death on the banks of the sacred Ganges, then all do: if the father is a Shiah Mohammedan, the sons are too; they would not be Sunnis or Wahabis.

This unity of the home is one of the features of Indian life that very directly affects the advance of Christianity. Perhaps I should say that it hinders the advance. We are accustomed to think of religion as appealing to the individual. When he is conviced of its truth he accepts it and identifies himself with the church. There may be indifference manifested by the other members of the family, but not often opposition. Even if there were opposition it would rarely go farther than ridicule.

But not so in an Indian home. To leave Hinduism or Mohammedanism and embrace Christianity smothers the fires of parental and fraternal love, and banishes the deserter from the home circle. I remember well the words of a young Sikh, our language teacher, the first year we were in India. He was a clean, open-hearted young man, and apparently a sincere inquirer. He knew more than many a church member about the life and work of Christ. He would even pray with us in Christ's name, "But," said he, "if I should become a Christian and some night, hungry and shivering and sick would crawl to my own father's door and ask to be taken in he would slam the door in my face." The father loves the son passionately, the son loves the father with a like passion. These ties have held him fast and he has never become a Christian. He does not even seem as near to us as he did five years ago.

This unity of the home and of the separate castes has made mass movements a necessity. The individual cannot move until the family does, the family cannot move until the caste does. And there the wheels are blocked till enough pressure can be brought to bear all along the line to make acceptance possible. The West is reached one by one, India by sections and compartments, by families and castes. The day for argument about the wisdom or unwisdom of this has long passed. At the time when Dr. Martin baptized Ditt, and then followed it up by baptizing all of the Chuhra caste who would come, there were many ready to object. But when recently his nephew in our mission was asked to prepare a paper on the subject of the mass movement for a Missionary Conference, and replied that he was so busy in it that he didn't have time to go and tell about it, he expressed the feeling with which it is regarded to-day.

When Dr. Brandon, who has since passed to his reward, was asked by the writer last winter at what rate he could baptize in Pasrur District if he did not wait for much teaching, he answered, "A thousand a month." "How long could you keep that up?" "Only about a month for there are not more than about a thousand low castes left in the district. This was the unity of the family and caste in its relation to advancing Christianity. Then after saying that he thought others would come and the percentage of increase in the district would not slacken much as compared with the past, he said he believed in the adjoining districts of Sialkote and Zafarwal the same rate of increase might be attained if inquirers were not delayed for instruction.

The fostering of this mass movement, already in full swing among the low castes and the efforts to inaugurate a similar movement among the higher classes, are large factors in determining the policy and work of Missions in India. Here and there will be an individual strong enough to break all ties and come out for Christ in spite of everything.

Not any great number have done this nor can we expect that they will.

The coming of a mass movement will bring in the multitudes. But we thank God for these who come, both because of what their new found faith brings to them, and because around them and through them the larger movement will develop that shall bring all India to Christ.

Another element in the home life that has a large bearing on the cause of Christ in India is the position in the home assigned to woman. Our Christian homes rise to the level of our Christian mothers; Hindu and Mohammedan homes sink to the level of their Hindu and Mohammedan mothers. The ignorance of India's women and the emptiness of their lives, make a constant pull downward on home life instead of a pull heavenward. Their hopelessness in any longing they may have for anything better ties them down, bound as they are in allegiance to false gods or the false prophet.

A MUD CHURCH.

For centuries the fixed custom of the country has been against educating women and still is. Only one in 144 is literate, only 34 in 10,000 in the Punjab. Nearly 138,000 more girls' schools are needed to equalize the number of boys' schools and girls' schools, a twelve-fold gain, and this again must be increased many times to reach the conditions which prevail here in Christian America.

But their ignorance is more than lack of school learning. They are lacking in the simple elements of intelligence. When we men go to villages where our auditors are uneducated men, still we find them intelligent. They may agree with us, or argue determinedly against us, or even order us out in bitter anger. But they have a substratum of intelligence that commands respect. I remember one old man who in ordering us out of the village told us, "if these were Mohammedan days instead of English days," he would give us our choice between the creed and the sword. But he was at least intelligent about it. The women are not, and my heart goes out in sympathy to the women missionaries who go to them in the villages while we go to the men. The ignorance and the emptiness of their lives are enough to wear one out, and call for every ounce of patience that a heart brim full of love can supply.

Just last winter I overheard a little conversation between one of our women missionaries and a boy who had been taught in one of our best Christian schools. She found the women of his village all untaught in Christian truth, and told Nathu that he should teach them. He protested that they could not learn. She urged him to do it and he kept insisting that they could not learn. To convince him she taught them a lesson then and there and showed him they could learn when taught. Then appealing to him as a Christian Endeavorer she told him she would test his Christian endeavor by seeing whether or not he taught them. His lazy conviction that they could not learn was thoroughly characteristic. These are the mothers and sisters and daughters in India's homes.

In the Mohammedan homes polygamy and divorce, in the Hindu homes child-marriage and the curse resting on widowhood—these write in letters of black the humiliation of woman.

Hindu reformers talk boldly of changing all this, but only one here, one there, dares try it. Those who write and declaim against child marriage give their own daughters as custom demands. Those who say the sorrows of India's widows

should be investigated and she should be allowed to marry again, dare not arrange such a marriage in their own homes. One bold enough to do so is a rare exception.

Among Moslems there seem to be few who care to commit themselves by word even, let alone by action, to stand against the evils of polygamy, concubinage and divorce that prevail in their community.

And this hoplessness of woman stifles any aspirations she would otherwise have and leaves the homes of India and the social circle as hopeless of improvement as she is. Indian women are the most conservative members of society. You would think they would want a change, but they are too conservative for that. You would expect them to want their daughters educated and that they would seek relief from Hinduism and Mohammedanism and the fetters of custom, but they do not. They hold to their mother's faiths and to the requirements of caste and custom with peculiar tenacity.

What I have written above may seem to say that woman has no influence. But she has her sphere in which she well nigh rules supreme. Her superstition and her tenacity of purpose in holding to her old religions control almost absolutely the religious life of the home. Men free elsewhere are tied fast here. Minds that seem intelligently awake to the truth outside of the home atmosphere shrivel and become subservient when in that atmosphere. A man who has abandoned idolatry and cut loose from many of the blighting superstitions of Hinduism, will in the home where the influence of the women of the household is such a mighty factor, drop back day after day into the old accustomed niche and stay there.

It is good evidence of the sincerity of an inquirer when he wants his wife taught. It is an old saying, but as true now as it was when first spoken, "Reach the women of India, and India is won."

Through the varied interests of the home and society the contaminated streams of Hindu and Mohammedan thought are flowing. The sources from which these waters come are impure and the homes into which they go are made impure by them. Against this impurity and against all these debasing influences Christianity sets itself. To get into the homes and make its power felt at the center of social life is its problem. It is able to do this and is doing it. India's homes and India's peoples are being won for Christ and are being transformed by Him. When all her sons and daughters have come the crying needs of India's homes will be satisfied, and the open sores of India's social life will all be healed.

Kashmir--Country, People and Missions.

BY EMMA DEAN ANDERSON. SARGODHA, NORTH INDIA.

KASHMIR lies north and east ot the Punjab and has an area of 68,000 square miles, and a population of about two and one half millions. The climate during the summer months is very much like that of the Eastern and Middle States in America. Like our own country it has a great variety of climate.

About the middle of January there is an abundance of snow, even in the valley, and enormous quantities on the mountains. About the middle of March the winter breaks up, and by May it is very pleasant.

In Srinagar, in July, the mean temperature is about 75 degrees, while up on the "Margs" at a height of 10,000 or 12,000 feet it would not be more than 50 degrees. The rainfall is much less than that of any of the Himalayan hill Stations. It is said to be the richest and loveliest of all the Central Asian valleys.

Dr. Arthur Neve the missionary who has spent years here, says of it, "The

Valley of Kashmir owes its fame, doubtless not less to the wild grandeur of the barriers which surround it than to its own intrinsic loveliness." It is this contrast which has led the poets of all Nations to speak of it as an "emerald set in pearls." The varied beauties of Kashmir appeal to every want and taste. Here nature has been most lavish with her gifts.

The high towering snow-capped mountains are mirrored in the most beautiful clear lakes. The sky is so clear and blue and the air so good and sweet! Abundance of wild flowers and beautiful water plants, every where. Many gardens or groves of beautiful chanar trees, whose shade is so dense and cool that you can with safety lay aside the sun hat and rest on the soft grass, as you could in the home land.

The staple grains are rice, wheat, barley and maize. All English vegetables can be well grown. In the mountain forests, cedars, pines and spruce, and in the valleys, poplar and willows. The fruit trees are apple, pear, quince, peach and cherry. They grow abundantly and the fruit is very fine in quality, much like home fruit. Living is much cheaper here than in the Punjab and yet even here prices have increased three fold since my first visit, twenty-eight years ago.

The best way to reach Kashmir from the Punjab is by Rawal Pindi. There one leaves the railroad and goes by carriage via Murree. The boundary of the English posessions ends at Kahala, twenty-seven miles from Murree, which belongs to our mission, being a part of Rawal Pindi district.

There is a fine road all the way. It lies along the banks of the Jhelum which is a wild, roaming, dashing stream. It is hard to realize that this narrow, deep, river is the same as the smoothly flowing stream at Jhelum city, or that flows through the valley of Kashmir. The making of this road over the mountains is indeed a master-piece in engineering. Every mile of the way is full of interest and beauty. Sometimes it has been cut in the face of a cliff; away above the mountain towers and the big rocks and trees seem almost bending over you; away down, hundreds of feet below, the river roars and boils over the rocks. How refreshing to stop at one of the many springs and drink almost ice-cold water which gushes out from the mountain side; there are staging bungalows all along the way, which are comfortably furnished and where accommodation without food can be had for one rupee for twenty-four hours.

The distance from the place the traveler leaves the railroad until he exchanges the carriage for the river boat is one hundred and sixty-three miles and the time about four days. Very comfortable river boats can be had. These are furnished with every thing necessary and it is really a very good way to move about among the lakes and on the river.

We can come to Kashmir and have a comfortable vacation on less money than is needed in other hill stations.

History, Government and People.

The earliest authentic records show Kashmir as a mere dependency of Indian kingdoms. In the beginning of our own era, and again in the 14th century it was held by Mongolian kings. At other periods it was held by Pathan kings. It was during the Mogul epoch that Kashmir attained its greatest fame. Akbar, who conquered it in 1587 visited it frequently.

Jehangir and his queen, the beautiful Nur Mahal, adorned the valley with palaces and gardens. Parts of these still remain.

The Sikhs conquered the country in 1819 and held it until the death of Ranjit Singh, the last of their rulers. In the meantime the Raja of Jummoo was extending his powers, and to gain his good will, a treaty was formed between him and the English, and he came into posession of Kashmir. We are told the government is deeply in debt to England

and in one way is ruled by her. There is a British resident in Srinagar. The Settlement, Public Works, Accounts, Medical and Forest Departments each have their British officials in charge under the *Darbar*. These usually reside in Srinagar. The Rafa resides in Srinagar, in a showy palace on the banks of the river.

While he is a Hindu more than half of his subjects are Mohammedans. The people of Kashmir are a fine strong class of people, and are fairer than the people of the Punjab and much fairer than the people of other parts of India. Although many of them live on the banks of the river and lakes, and thousands of them on the water, yet they are the most careless and filthy people I have ever seen.

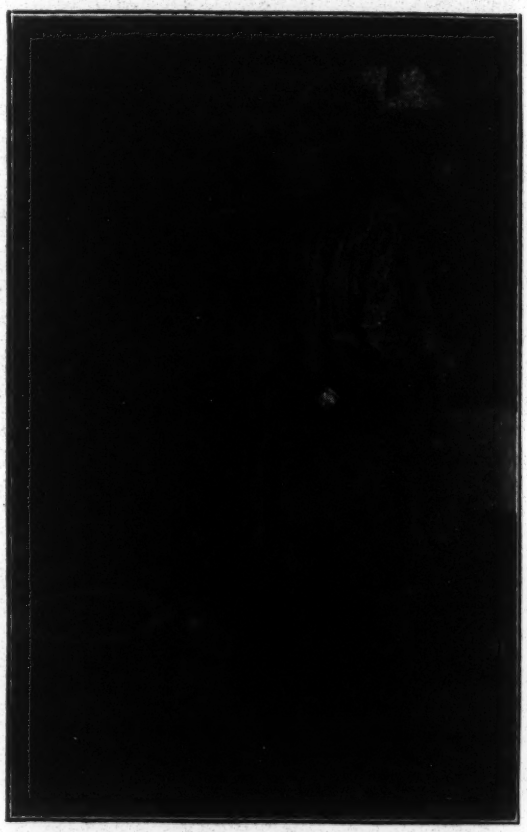
The men and women dress very much alike. The only garment on the body being a long loose shirt, reaching about half way between knees and ankles. It has a tuck about an inch wide about a foot from the lower edge. The sleeves are wide. These garments are made as a rule of white muslin but in time becomes so dark one would never think it.

The men wear the turban of several yards of cloth wrapped around the head as in the Punjab, and the women have a little cap with a small sheet of cloth thrown over it and left hanging down the back. The hair of the women is braided into small braids and left hanging loose and tied together at the ends.

There is very little if any jewelry except in the ears. Many of them wear grass shoes.

The Kashmir houses are very, very different from those of the Punjab. They are made two and three stories high, and with sloping roofs, many of them of thatch. The walls are made mostly of wood. Sometimes just wood studding filled in with clay or brick. Many of them have very finely carved fronts and doors. There is very little furnishing, not even the *charpi* (bed) that you will find in the most humble home in the Punjab. The people roll themselves up in a blanket and sleep on the floor or bottom of the boat.

The religion of the Mohammedan is the same wherever you find it. The Hindus are very bigoted as all the hill people are, and many ugly idols deface the beauty of the land. The Raja has his own temple in connection with his palace, and every morning at this season of the year, the river below is pink with the lotus flowers which have been offered to the idols by him and his household.



KASHMIR GIRL POUNDING OUT RICE.

There are places where the fish are worshiped. They are kept in large tanks, through which fresh water flows, and it is an act of merit to bring them food.

One of the fine great places of pilgrimage of the Hindus is Amarnatto, among the mountains of Kashmir. Thousand of pilgrims go there every year. The Raja provides food and blankets for many of these. Many of the poor deluded people suffer very keenly from the cold, as they stop where there is ice and snow. Sometimes their feet swell and get so sore

that they are not able to go on and are left there by their companions.

I am sure my readers will all be glad to know that among these beautiful hills and lakes "where every landscape pleases and only man is vile," that the gospel of our Lord and Saviour is being preached to those who are groping in the dark, and this leads me to tell of

Missions in Kashmir.

I had hoped that I might be able to send you an account of this by Dr. Arthur Neve, the Englishman, most loved and honored in all Kashmir, but he is away in England just now, so I shall tell you of the work as I have seen and read about it.

Immediately behind the European settlement and close to the great city of Srinagar, the capital of Kashmir with its 130,000 inhabitants, is a rugged hill composed of three rocky ridges, meeting in a point one thousand feet above the valley level. There is a Hindu temple on the top, on the north side of the hill stretching along for almost a mile are the Mission hospital buildings. They can be seen a long distance "and are as a city set upon a hill." The missionaries are surely "letting their light shine" as far as position is concerned at least.

There is acccomodation for 150 beds in the indoor department, and during the summer months the verandahs are also used for beds. Last year 1,979 patients were cared for on the nice clean beds of the hospital. Of these 1,385 were surgical cases. The number of new patients treated in ward and dispensary were 23,642. I am sure you will all be glad to note, that of the in-patients 407 were women.

The people who come to the hospital are chiefly peasants from the many villages round about, but all classes are represented.

The majority are Mohammedans, as in this valley they out-number the Hindus *twelve* to *one*. About four per cent are Hindus. Sometimes even Buddhists from Tibet come here. One friend is allowed to stay with each in-door patient—often over one hundred villages are represented in the indoor department.

Think, dear reader, what this hospital with its staff of devoted Christian men and women must mean to the poor people of this dark land! For forty years the gospel has been preached, and the Mission hospital is as a Beacon shedding light far and wide from its hill top, and year by year thousands come from remote mountain valleys and tens of thousands from the city and nearer villages in search of healing for their bodies and they hear of Him who is also able to heal their sin-sick souls.

Many who have been treated in the hospital have become much interested in the Word and many have professed their faith in Christ.

Aside from the work of the Mission Hospital the missionary doctors are also in charge of State Leper Hospital. The whole expense of this hospital is borne by the State. Last year 115 of these poor afflicted people were cared for in this hospital. Christian instruction is given systematically and it appears to be appreciated by many.

The missionaries have opened a school, and some of the children can read very well. There is also a mission hospital for women and children at Islamabod about thirty miles farther up the Jhelum river.

The women missionaries have carried the Gospel into many of the homes. Dr. Arthur Neve makes long journeys among the mountains carrying the Word with him, and we know that the promise of God is with him that His word shall not return "void."

May I not in closing ask you, that when you kneel to pray for blessings upon our own beloved work in India, that you would sometime at least remember to pray for Kashmir and her missionaries.

"Ring in the valiant man and free
The larger heart the kindlier hand
Ring out the darkness of the land
Ring in the Christ that is to be."

Two Knights of India.

MARY J. CAMPBELL, PATHANKOTE, INDIA.

ONE who has made a careful study of Christian progress in India says, "Every Christian in India is of necessity a leader."

If this be a fact, and I believe it is, India has about three million leaders. Only a very few of this number have any idea what it really means to be a leader, but they are, nevertheless, *leaders*. Each person in this land who takes a stand for Christ has to break away from old moorings. He becomes in very truth a new creature. He must break away from ties of the closest nature, he must dissociate himself from all his former ideas, he must be able to give a reason for the step he has taken. He will have perforce to stand alone and walk alone. Having seen the vision he will be prompt in his decision to carry it out. As his knowledge of the vision grows, a passion will be born which will lead to sacrifice and self-effacement. All this means a life of loneliness to our leader. Oh, the terrible loneliness of some of the brave spirits in India, who dare to be leaders! We have no idea what it means.

Last winter in Lucknow I heard this answer given to the question, "who is a leader?"

One who sees the road
One who follows it.
One who gets others to follow it.

As I ponder over this answer I am more convinced than ever, that India has produced some wonderful leaders during the past quarter of a century.

In their ranks I see both men and women. The latter have many names that stand out as stars of the first magnitude. There is an uplift in one's spiritual life by simply hearing of the faith and devotion of such women as Pundita Ramabai, Sonabai Powar, Lillivati Singh, Miss Chakarvatty and others.

In this article I have decided to tell you about two very humble leaders whose names have never been in print and who would probably have been bewildered had you called them leaders.

The first one is Nigaiah. When I came to India 26 years ago, there was a Christian man who was employed by the women missionaries of Gujranwala as Rickshaw coolie, at five rupees per month or $1.65. He could not read, he was desperately poor, he had a large family, but he had a great vision of a future glorious church in the Punjab. His chief thought as he trotted along with his rickshaw was, how to prepare his children for places of usefulness in that church. Education was necessary, therefore his children must be educated, both boys and girls. Many admitted that he was quite sensible in wishing his boys to be educated, but what sheer nonsense this was about the need of girls being taught to read.

"The church cannot be glorious" he would say, "while its members are in ignorance; the women who form part of the church must be educated."

What could he do, only a poor rickshaw coolie? *He saw the road* and he *dared to follow it.*

His eldest son was placed in school. Now this boy had been betrothed to a little girl,—a family arrangement—before any of them had become Christians. Nigaiah was determined that no son of his should marry an ignorant woman—this girl must be sent to school, but no amount of presuasion could make the girls' parents see the matter as he did. Indeed their daughter should not be sent away to any school, why did he wish her taught, was she to earn a living for the family?

Nothing daunted, our leader determined to follow a new way, no matter what people said. One day he went to the girl's home and said, "I've come for your daughter who is engaged to my son, to take her away to school whether you like it or not." They laughed at him

and dared him to take her away. It was a breach of etiquette for the prospective father-in-law to touch the bride. He was a big, strong man, filled with a great resolve and he was not to be thwarted. He picked the little girl up, she was not more than eight or nine, swung her across his shoulder, passed out of the little court into the big road and took long strides toward the railway station. The relatives were horrified and disgraced. The irate mother followed weeping and giving abuse, but our leader went bravely on his way.

Tickets were purchased for Sialkot at the station, the train was boarded with his precious burden and by the time of setting sun, little Fazl bibi was enrolled as a pupil in the Girls' Boarding School. She remained there a few years, receiving a good training which has been of great use to her family and the church.

Long ago she was married to the son of Nigaiah, who had passed through high school and the seminary. She has made a faithful wife and been a real help meet to her husband. Four years ago they were called to a new and difficult home mission field. Both went willingly. The writer saw them this spring as she passed through their city on her way to Sargodha. They showed her a little daughter who is to be sent some day to the Avalon Girls' School.

The poor rickshaw coolie who had a great vision, was called home long ago. His children were all educated. Two sons are in the ministry, a third, who was unusually bright, was reading for his F. A. degree when he sickened and died. A daughter teaches in the Girls' School at Gujranwala. With quiet dignity she instructs the high caste girls from homes of wealth, and is loved and respected by all. Nigaiah's vision of a glorious church is becoming a blessed reality.

Many years ago, some place in the Punjab, there lived a haughty, fiery Mohammedan land-owner, who was descended straight from the Rajputs. Everybody on this side knows that a more fearless, relentless people never lived than the Rajputs. His ancestors were Hindus, but under the reign of the sword and Islam they had been obliged to turn to the faith of their tyrannical rulers.

This man's will was the only law known in his home. All bowed to it.

His son married and the young bride was brought to her father-in-law's home, as India's custom was and is. Alas for her, the first baby was a girl. No family of this caste ever allowed a baby girl to live. When it was only two or three days old the mother and baby with a few

THE POTTER AND HIS WHEEL. A VESSEL IS BEING MADE.

servants, were sent out to the jungle and told to remain until the baby died. The manner of death was this: the milky juice from a poisonous plant was given it and its little life was soon ended.

The grief of the young parents was great, but they felt it was fate and must be borne without complaint. Another child came into the home. It too was a baby girl. "Send the mother and child out into the jungle and let them remain until the baby dies," was the stone-hearted grandfather's orders. A third child was born, a sweet innocent baby girl. Oh how the young parents' hearts went out to this little one. Oh that the grandfather would relent and allow this *one* to live. But no—the same cruel orders went forth. The child must die

No Rajput who respects himself, will have it said of him. "There are daughters in that home."

This time the young father followed the palanquin which bore his wife and child away to the jungle, which was to be the scene of another inhuman murder. He wept bitterly as he thought of all that had befallen him and he now determined to cut himself loose from all the past and start out on a new and unknown way. He said to his wife: "I have sinned that I have allowed our children to be cruelly murdered. This daughter shall not die. God has given her to us. His wrath is resting upon us. Let us flee to a place of safety where we shall be allowed to live in peace with each other and the children God gives us."

He knew that in taking this step he cut himself off completely from his father's family and from his share of the estate. He was giving up a home of plenty for a life of toil and poverty. He was more than willing now to sacrifice all that others might live, and the *other* in this case was a little daughter of India. We can in imagination see the tears of joy flowing down that young mother's face as she listened to those brave words from her husband.

A home was found in a quiet village and there God blessed them with several sons. The baby girl grew up a sweet, earnest woman, and when in her early teens was married to a wealthy farmer in Sialkot district. They had a family of three sons and two daughters. While the children were yet small a Christian teacher was placed by our mission in that village. From him this family learned about Jesus Christ. By and by they all with one accord accepted the teaching and were baptized. The father at once began making plans to have his children educated. Being a man of wealth he could give them every advantage. The three boys were sent to England. They have all passsed through the Cambridge University.

The eldest daughter, Mary Mahli, after receiving her F. A. degree from the Punjab University, also went to Cambridge for two years training. She is now head teacher in our High School at Pathankot. She teaches mathematics, her favorite subject, and her work is greatly appreciated. She has often said, "Oh, I'm so thankful my father became a Christian. Where would I have been to-day had he remained a Moslem?" She loves to tell the story of her maternal grandfather and how he saved her dear mother's life. Was not this man one of India's noblemen? True he did not know Christ, no one was here to tell him of the One who loved little children, but God blessed him for following the light he had and the baby girl whose life he saved became a Christian herself and has seen her manly sons and beautiful daughters occupying positions of honor and trust. Am I not right in calling these two men of India, who so nobly espoused the cause of the poor despised little girls, KNIGHTS.

Women's Missionary Societies in the Punjab.

KATE A. HILL, SANGLA HILL.

OUR Women's Missionary Societies are now a recognized part of our organized work. They are found in all the congregations of the mission stations. Every year the number in villages are increasing. There is a great variety among these societies—some of them are well organized and the officers and committees carry on their work as they do in the home societies. The subjects are missionary and are presented by well prepared papers showing study and thought. Other societies are missionary only in name, and their meetings are more like a woman's Bible class or prayer meeting. In one place the women meet every week for prayer and the first meeting in the month is called the missionary society. At this meeting they bring their offerings. One society meets alternately with the Y. W. C. A. of the place. In these societies the members can read and it is not difficult to prepare programs and conduct the societies as those at home are conducted.

In the large congregations where our educated people live, Women's Missionary Societies have long been organized, so now we must look to the villages for our expansion. Here we find many difficulties to overcome. There are no women who can read, or one who can is the rare exception. The leadership falls to the wife of the pastor or teacher. If she can read then she is president, secretary and treasurer. Aside from the name, often there is little in their meeting that resembles a missionary society as you know it. Again there are other societies where there is no one that can read, but the village women following some natural leader carefully gather up a small amount of monthly offering, and thus they declare they have a "committee" as they proudly call it.

In one district the wives of the workers have organized a society, but are only able to meet once a year when they come together for their Bible School. I think I may safely say that the most important thing that the Women's Missionary Society has done for our women has been to teach them TO GIVE. This is true from the well organized society of the congregations to the little society in the village, where giving is the only thing that entitles them to the name.

They have also taught our women that they have a part and a place in the work of the Kingdom. Shy, timid women have learned how to pray in public and to give a Bible reading or prepare a paper in the local society and later has been able to take a part in the Presbyterial society.

Some two years ago a list of questions were sent out to our societies. Among other inquiries the question was asked whether the society was a real factor in the life of the congregation, and if the women were faithful in paying their dues. Nearly every reply said that they were a real help in the congregation and that the women were most faithful in paying their dues. Some of the societies have taken up special work. In one place they support a child in school, another society supports a baby in the hospital. I am sure that among all the gifts that comes to Miss Mary J. Campbell for her new school building in Pathankot, none would be more appreciated or be given at greater sacrifice than the gift from the Missionary Society at Bhera. This is composed of about four or five faithful women who work in the Mission dispensary there and who alone represent Christ in that great heathen city.

Nor do our women spend all their money in India. Recently a small society sent their year's offerings to Khartum, Sudan, for the new school the Women's Board are building there. Egypt, China, Syria, other parts of India and even work in the home land have received gifts from our missionary societies. Sometimes the women meet together to sew for a

hospital or some poor family. Sometimes they sew and sell the garments and so add to their monthly offerings. In all the years I have been in India I have never yet heard of a society raising money by a supper, a festival or the sale of fancy work!!

In the beginning all our societies met once a year in a general meeting. These were a delight and a great stimulus to those permitted to attend. But as the number of societies increased three Presbyterial Societies were formed. The Synod of the Punjab is divided into four Presbyteries: Sialkot, Rawal Pindi, Gujranwala and Gurdaspur. We have three Presbyterials: Sialkot, Rawal Pindi, Gujranwala and Gurdaspur are united.

These are organized as at home, meetings are held yearly with well prepared programs. These have become a source of inspiration to us and to our women. During 1911 the Gujranwala Presbyterial met in Sargodha. The Sialkot Presbyterial in Zafarwal and the Rawal Pindi Presbyterial in Rawal Pindi. Interesting and helpful meetings are reported with good attendance and we feel the help of these meetings to our women. The Indian women are learning to preside and know how to record the minutes, to act on committees and to propose ways and means of advancement.

Perhaps no part of the program is more interesting to the women than the report of the missionary who has been at the Women's General Missionary Society. Here is the link between you and them. Just as *you* are interested to hear what *they* are doing when we attend the Women's General Missionary Society so are *they* interested to learn what *you* are doing.

For the past two years in the Gujranwala Presbyterial, all delegates and visitors have paid for their entertainment. It used to be free but now the village women have begun to attend in such numbers that free entertainment is out of the question. Once in three years we meet in a general meeting. Next year, 1912, this meeting will be in Pasrur. The officers of the three Presbyterials are the committee to arrange the program and the local society at Pasrur will arrange for the entertainment.

When the last general meeting met in Lyallpur in 1909 a committee was appointed to gather items of interest concerning the societies and to try and keep them in touch with one another. This has led to the publication of a small leaflet by the committee. It is a very little thing published once in three months, and contains items of news, reports of Presbyterials, and missionary articles. In time we hope to have a permanent editor and a name. This is paid for by the societies. A yearly assessment is made by the committee. This may be the beginning of a Women's Missionary Magazine in the Punjab!

The Thank-Offering has become a regular part of our work. *Last year over one thousand rupees were given by all the societies.* The women in the Presbyterial vote as to the use of this money. This is not done without care and thought on their part. Not long ago our committee brought in a report for the expenditure of the Thank-offering which was promptly rejected by the women in session because it did not appeal to them as the greatest need! This year the Thank-offering from the Gujranwala Presbyterial was sent to the famine sufferers in China. The hungry, the sick, appeal most to our women. It is the same the world over, even with you in the home land. If we tell you children are starving for bread you will hasten at once to provide food, but to tell you children are starving for education and are dying without an opportunity to know of Jesus and our appeal for a school or a new building meets with small response.

Much more might be written of our Women's Missionary Societies. I might write of their history, their growth, their object, their influence, the development our women receive in them but perhaps enough has been written to show that our Women's Missionary Societies are a real, growing, living factor in our work and that in them our women are being trained to give, to pray, to care for the things of the kingdom and to hear the cries of the needy ones of the earth.

BOYS' SCHOOL IN THE CHRISTIAN TOWN OF MARTINPUR.

Courtesy Men's Record and Miss. Review.

The Moslem Woman's Outlook.

BY MARGARET M. WILSON, GUJRANWALA, INDIA.

TO avoid dealing in glittering generalities I will tell you the outlook of one of my Moslem friends. The daughter of a family which in former times ruled the Punjab, she was married at thirteen to a young distant cousin. She had always heard that marriage was a lottery in which no prizes were drawn and when her wedding drew near, the cynical hopeless women of her home told her ways by which she might possibly win her husband's love, and how to ward off other wives. She could not hope much from her marriage. She knew the men of her family, men of her future husband's own kind, handsome, reckless, overbearing, whose word was as much law now as the word of the Gakkhar kings, their forefathers, had been. All she could hope for was for sons, and the place they would assure her.

However the marriage turned out better than her expectations. Her husband did not dislike her. She had four sturdy little sons. The birth of each made the possibility of a new wife more remote. Yet it depressed her at times for her brother had married a second wife just before the birth of his fifth son, when the first wife died, refusing to live. After her four sons she had a little daughter, whose birth made the mother weep as she rejoiced. "For who knows—"she said, "what a woman's fate

may be—except that it will be hard. "Poor little thing," she would coo, "you are dearer than four sons, a woman to stay by your mother and learn, when your brothers go out into the world. Are they not kings"—she said "see how they wrap their turbans about their heads and go out—who can hinder them—lords! We women sit around inside and wait for them." And so she loved her daughter with great foreboding.

Her sons growing up, ruled the household despotically. She never thought of making them obey. "The men of our family are not controlable," she would say laughingly. She coaxed them to make up their passionate quarrels. When they forced their father to submit to their tyranny she took it as inevitable. She had great hopes for them. They would grow tall, and marry fair wives, and get rich through the bribes of their offices and build big houses adjoining hers, and she would lavish her love on her grandsons. She never hoped they would be good. Were they not men? Can men be good? Who could restrain them from their head's desire?

As they grew to manhood, her cup of joy overflowed. To see a Moslem woman in her greatest happiness, one needs to see how her sons, grown to manhood, returned home after absence, go straight to the room where she is cooking their favorite dinner bow down their heads to receive the loving caress she gives them, and her kisses as she cries, "My Son, My Son."

She had joy in her daughter too, for her husband arranged her marriage with a cousin of his own, of nearly his own age, a good natured man who lived in the same street, who was marrying this second wife because his first had no children. The mother was pleased, because her daughter would always be near. What the girl thought was another thing. No sooner was the marriage over than her father died, and within a year, her husband. The mother's heart was broken for her widowed daughter who was yet only fourteen, and forbidden to remarry by the laws of the caste. Every day they wept together. All that was good in life marriage, was denied her child. The mother brought her home and carefully guarded within the four high walls, within which she had been brought up. There she lived, no thoughts, no possibility, no prospects, hopeless, waiting. Sometimes a brother returning brought her a silk *chadder* or something of the kind. Beyond that there was nothing to break the monotony. Then I met them, without God, having no hopes in the world. The mother welcomed our visits as a diversion for the girl. "My heart breaks for her" she told me, "But what can I do. It would have been better if she had not been born."

One day after the daughter had been a widow for about ten years the eldest son was bringing home his second wife with music and feasting, when he heard his sisters name connected with the name of one of his sister-in-laws brothers. I never believed there could have been any foundation for the insinuation. I do not know how a girl so closely guarded, could have flirted. Perhaps a curtain blew back one day as he passed, and revealed her beauty. Perhaps when he passed the second day she pulled it back ever so little, and their eyes met—which is just crime in a land where all men's "eyes are full of adultery, and cannot cease to sin," and every woman knows as much before she lifts her eyes to them. Anyway the brother, hearing the innuendo and seeing the smiles on the faces around, seized an ax, and hewed the man down in the field when he was approaching. And then he went to the women's quarters where the women were gathered around his shy little bride, locked his shrieking mother into a room and wielded his ax twice. All possibility of his sister dishonoring his fair name was over. That day the light of the mother's life went out. She changed from a big, energetic

woman to a silent, thin thing that seemed neither to hear or see, to require neither food nor sleep.

When her son's trial was impending she aroused herself to give to another son the gold bracelets and necklaces of her dowry, and to pray him to obtain his brother's freedom someway. And then she took up her watch in a corner of the highest verandah, looking down upon her daughter's white grave. I used to go to see her sometimes for I loved her much. She let me talk of what I would, and sometimes she talked too. "I am crazy" she said "always thinking. Sometimes I hope I may live until his term of eight years is done and when he comes home I will kill him. And then I pray that he or I may die soon. And then I pray to be allowed to kiss him again—my beautiful son. How can he be enduring prison fare. His sister and I used to cook his food ourselves. Now he has no sister, and I have no daughter. His poor wife cries down there, and I up here. Why are women born?"

One day I told her of my mother and her tall son that had died. "Did she not weep," she asked. "Yes," I said "and her hair grew white as she suffered with him many years. But when he died she neither tore her hair out, nor wept herself blind, for the living Jesus gave her comfort in her heart, and she hoped before long to go and see him there, in God's house. "You are very young," said my friend. "No one can comfort women. And in heaven their eyes are in the top of their heads, so that they can look only up at God. For if they saw their sons and daughters there they would forget to worship God, in serving them, therefore He takes them from them."

Mothers and Daughters of India.

BY MRS. ALICE E. McCLURE, RAWAL PINDI, INDIA.

[Home on Furlough.]

"I do want to come to see you. When may I come? I want to see you alone." And the sweet pure face of the young girl glowed with the earnest desire of her heart. A day was arranged and although not alone, for another young friend came in that afternoon, the three of us spoke freely one to the other. Her desire was to learn of the fullness of the Holy Spirit, the baptism of love and power. As we talked together our hearts' desire deepened and we three were bowed in heart before our Father and told to Him our longings and desires. He heard and answered.

2. I sat in my school *dafter* (study.) My heart was filled with great yearning. The girls were gathering in the open court for prayers. This young friend was coming that day. What would her witness mean to these dear young girls? We had told them of many who had left all for Christ. Today they were to hear the witness of one who had left home and loved ones for Him. The girls are gathered and P—too has come. As the girls sing she whispers to me, "Can we go apart a few minutes." Again we enter the *dafter* and plead with the Father to baptize with the Holy Spirit, giving words in which to bear the witness.

When we returned, in sweet low tones she tells her life story. The silence is intense, the girls listen eagerly. Seven years ago she left father, mother, brothers, sisters. For many years her mother had loved the Lord. She had remained quietly in her home teaching her children of our Lord and Saviour, she herself believing, but not baptized. One son comes out and is baptized. Then a sister, and then this young girl. Can the mother be separated from this loved

one too? Yes, she too must be given to the Christ. The father finally consents on this condition, that she be adopted by a Christian family of high caste. This is arranged and she too goes out from the home.

Seven years pass—many are praying for the loved ones of this young girl. News comes of the serious illness of a married sister. Later came the glad tidings that this sister has given herself to Christ. A vision in the night, a change of heart, new life both physical and spiritual. She and her husband come to Christ. They meet the mother and widowed sister in another city where they have gone to learn more of Christ. One week brings the news of the baptism of the sister and her husband. The next week the news of the baptism of the mother, the widowed sister and her son. And the father? For him too we have much hope although now they cannot live with him, he is a Hindu. He lives with an older son.

This is of course a mere outline of the story. It was told in the power of the Holy Spirit. The sweet young face glowed. The girls' hearts were won. Again and again the girls ask, "When will she come again?" The girls have now seen one who when a young girl, dared because of her love for Christ, to leave home and loved ones, and her happy face convinced them of her joy.

I sat in my *dafter* alone. A little face peeps in, then pushes open the door and slips up to my side. Her little hands grasp my dress, she leans close and looks up with pleading in her big dark eyes. She wants to stay in the room where the big girls come. This little mite and I talk for few minutes and then I take her into her own class room. One day the mother came to school and told us of the prattlings of the child at home and we understood better why she wanted to be in the *dafter*. It holds secrets. She had told her mother that every morning the teachers go into this little room and shut the door. One morning her little heart filled with desire to know what was going on, she pushed the door open and sees the teachers kneeling, and getting bolder she listens and so she told her mother she heard them calling God their Father. So she runs away to her own class room, kneels down, *a little mite of five*, and calls God her Father too. And I think He heard. Don't you?

3. Nine boys—and now a girl. The mother heart is satisfied. Has she not been favored of the gods. Nine sons and now a girl. This one shall live. Has she not borne nine sons? And the little one lives. The grandfather's heart goes out to the little one. She too shall be taught. So the Pandit comes and she is taught to read. She is a bright, clever little girl and learns easily. She is not satisfied with all she hears about the gods. Is it not because of them that she often has to wait for her food?

Waiting until the tray of food is prepared and placed before them. Anyway they never seem to eat the food. And then into the heart of the child enters a temptation. Why should she not have the food? She hides under the stand completely hidden by the draperies, and after her mother has placed the tray and gone, she stealthily lays hold of it and eats it. All the neighbors are told of the great favor granted this home—the gods have actually eaten the food given, not once, but many times. And the little girl hearing these tales finds her heart filled with great doubt. She is finally discovered, but being the only girl and much loved she is not punished much. She continues to read with the Pandit. When nine or ten years old she is married, but still stays in her father's home.

One day in a neighbor's house a lady gave her a little book that tells of Jesus —one who heals the sick and does many wonderful things. She does not know that Jesus claims to be God manifest in the flesh, but here she reads of One to whom her heart gives witness that He is divine. Had she not stolen food offered to their gods and had anything, any

The needs and the fruits of Christian missions in India. Observe the difference.

WOMEN AND GIRLS OF THE KULU VALLEY.

BOARDERS IN GORDON HALL MISSION COLLEGE, RAWAL PINDI.

SHALAMAR BOGH

THE SUPPOSED PLACE OF THE MARRIAGE OF "LALLA ROOKH" IN THE BEAUTIFUL KASHMIR VALLEY.

calamity occurred? She was not even severely punished when discovered. No, they could do nothing. Emboldened by these thoughts in the heat of her spirit she arose from her bed, took the gods from their usual place and threw them on the bath room floor. Frightened at her own boldness she waited to see what would happen, and she told nothing. Not even sore eyes came to anyone in the house. Her faith in the gods was now completely shattered.

One day the Pandit sent his son to teach the girl. As they read from the sacred book she suddenly told him that she had no faith in the gods of the Hindu. She had read of a physician Jesus, and she believed He was the true God.

In a few years this young girl gave birth to a daughter and afterwards suffered from lameness. She read again and again of Jesus, the Physician, how a woman had been healed by touching the hem of His garment. She talked of it with the women in their homes. If she could but see Him, He would cure her. "But is He still living," they asked? "O yes," she replied, "I have not heard of His death." As she went to the well to draw water she would often slip up behind a *fakir*, touching the edge of his robe, thinking he might be her physician, or at heathen festivals thinking perhaps this is He—and only a touch will make me whole.

She learned more from the woman who visited in the neighboring house, heard more of the great Physician and determined to go to the Christians, who knew about Jesus.

We pass over the court trial and find her in the hospital eagerly looking day after day, for the "great Physician." Finally she asks the woman doctor when the "great Physician" will come. After questioning her a little the woman tells her the whole story of the life of her "great Physician," and that now we can touch Him in prayer. Then they pray, and our little girl mother has at last come into vital touch with Jesus—the "bara doctor Sahib" the "great Physician" and from that day finds life for both body and soul. Her leg soon is strong again and her life is given in service to Christ.

As I listened to the gentle flowing words from the lips of this girl-mother, now older grown, I had a great desire that others too might know of the joy and peace and healing which came to one of His little ones.

Why District Work is Important.

BY FIVE DISTRICT MISSIONARIES ENROUTE TO INDIA.

(Compiled by Mrs. Wm. McKelvey,)

BY the term district work is meant the itinerating of the missionaries and their native helpers among the village population of India, for the purpose of preaching to them the gospel of Christ. Carried on in a widely differing fashion from the simple colporteur, walking from village to village, with his little bag of Gospels and tracts on his back, to the missionary with his complex equipment of texts, camels, medicines, a corps of men and women assistants, etc. It is yet all comprehended by the term district work, since it is exclusive of work in the cities and differing therefrom in nature and type. Although now district itinerating is carried on by practically all missions in India, such was not always the case, and since God gave to the United Presbyterian Church the honor of ranking among the pioneers in this work, it is surely fitting that we consider briefly the reason for its claim to importance.

First then, among causes for its large place in the Foreign Missionary Enterprise, is the great multitudes of

people reached by this means. Two hundred and seventy out of India's 300,000,000, that is, nine tenths of her teeming population, inhabit villages; only one tenth occupying cities. Since God is no respecter of persons "and every soul is precious in His sight, for His express command is to preach to every creature," surely we are right in assuming that His special blessing is upon an enterprise which touches so many, many more souls, than can be reached in any other one way.

And that this is the fact a little reflection will easily convince us. For the hospitals reach chiefly the sick of the community where they are located; the schools of various grades draw mostly from the city where they are situated (if we except the pupils in the Christian boarding schools, sent there by district missionaries) and the industrial work has thus far, for the most part, been confined to the orphanages. Also in all these cases, it is only those who by reason of youth, irresponsibility, inability to earn, or easy circumstances, are able to leave their homes, who can take advantage of the above mentioned institutions.

The masses are tied down to their work in the villages, in the effort to earn their daily bread. The district workers go out to these people, take the message from village to village, touching the masses in their own home environment, following literally the example of our Lord, who "went unto every city and village round about." In this way using both spoken and printed Word, the Truth becomes very widely disseminated.

Again, not only does district work touch a vast number unreachable by any other means, but it reaches a different class. For instance, as yet, comparatively few children, especially girls, are reached in Christian schools, but the district woman missionary goes straight to the women and girls in their homes; and in this land of caste, child-marriage and degraded womanhood, it is the only way to make any impression upon the lives of the mass of Indian women. However dire their need, they can never leave their homes for help—the only way is to take it to them.

DISTRICT WORK: A TYPICAL GROUP OF PATIENTS.

Another reason for prosecuting the district work is that there is a demand for it, and an increasing one. Like the Macedonians, the cry of the people is, "Come and teach us," and it is as true in India as in

Palestine of old, that the "common people" hear "gladly." Even the caste Hindus and the wealthy Mohammedan land owners of the villages seem often times less bigoted and egotistical than in the large cities, less indifferent and more open to conviction, less exclusive and more kindly disposed to both message and messenger. And surely, other things being equal, the law of supply and demand is as good policy in the King's business as in any other and effort should be concentrated where desire is greatest —since the Spirit of God alone maketh to hunger and thirst after righteousness.

Out of this last reason, another grows. Since the spirit of religious inquiry is greatest in the districts, it naturally follows (because the living Word "doth not return void") that the greatest ingathering is there also. The rural communities have up to this time furnished by far the majority of our Indian Christians. This is so true that we may say that it is upon this phase of the work under God, that the growth of our Indian church depends. From the people of the villages our Christians are coming. There are other sources too, of course, for God's blessing rests upon all the work done in the Spirit —but the great mass movements which mark the present day, take their life from those receiving instruction from our village workers, and the growth of the infant church depends largely upon the same conditions.

An important part of the work of the district missionary is that which brings him into touch with the already baptized Christians, examining them to see how they are advancing in the appointed course of Bible study, which many missions prescribe for their converts, teaching, exhorting and encouraging them, that as far as possible, the brief, rare visit of the missionary may upbuild and strengthen and be a real means of growth in grace and in the knowledge and fear of the Lord.

The importance of this can readily be seen, especially when it is realized that but one per cent of our Indian Christians can read God's Word. So if they are to be led to higher attainments in the faith, the district work must not only be kept up, but vastly increased—for it takes a missionary of mighty spiritual power, to be able in one visit of an hour or two per year, to raise the spiritual level of a community which has no other influence for righteousness. Without the continued effort in teaching and preaching, there would, humanly speaking, be no hope for the infant church, set so literally among "raving wolves."

Many other minor reasons for emphasizing district work might be given, such as for instance, its being the greatest "feeder" of the mission schools, practically all pupils in Christian boarding schools having been sent there through district missionaries. Also it presents wonderful opportunities to the doctor and the medical missionary, to alleviate agonies of suffering for those who never could go to a hospital—perhaps never having even heard of one.

In closing this paper may we remind our readers of the great aim of all mission work—the bringing men to Christ—and that this is fulfilled more simply, and absolutely in district work than in any other. For this work is absolutely evangelistic in its nature. In the schools, government codes and standards of requirement, and the exorbitant demands of the intellectual work upon time and strength, may hinder or hamper spiritual work; the hospitals must from their nature put very much stress upon the sickness of the body, the industrial plants have their problems and duties which ever have a tendency to encroach upon the time devoted to the things of the Spirit.

But in the district work the message has no rival. Its messeger, like Paul should know but one thing—Jesus Christ and Him crucified. Difficulties exist, but He whose command to go and preach to every nation, we are fulfilling, has promised to open the doors, and He is doing it. Oh, that the church of God, *our* church, may enter in and possess the land for Him.

Girls' Boarding School, Sangla Hill.

KATE A. HILL, SANGLA HILL, INDIA.

FOR a number of years it has been apparent that a new school for Christian girls must be provided. The Girls' Boarding School at Sialkot, is crowded. Girls' from the villages are admitted in the Girl's Industrial Home in Pasrur. A number of girls were in Gujranwala in a building unsuitable and unsanitary.

Our Christian community has rapidly increased. The desire for education among our girls has been increasing also. A committee was appointed by the mission to look up a location for a new school and to prepare plans and estimates. Another missionary was appointed to correspond with the Women's Board. A committee of two was also appointed to ask for funds for this new school.

The committee for the school visited three mission stations and after much care and thought chose Sangla Hill. This report was submitted to the mission and after more discussion and investigation the mission adopted the report and Sangla Hill was decided as the place for the new school. Then the plans were made. The new school is to be built on the cottage plan.

The whole plan includes a house for the missionary, a school house including chapel and class rooms and eight cottages. There are also some store rooms and a teachers' dining room.

Each cottage is built for twenty-five girls and a room for one or two teachers. There are the girls' dormitory, teachers' room, a store room and a kitchen in each cottage. These are built about a court-yard. Each cottage has a large veranda across the dormitory and in front of the store room and kitchen. Here the girls will eat and put their beds during the rainy season, but much of the time they will sleep in the court-yard of the cottage. A large plat of land adjoining the present mission compound has been secured and the new building will be grouped about a large inside court yard. This will give the girls protection and yet plenty of fresh air.

The entire cost of the buildings will be 46,000 rupees or $15,333. This $333 is for the water plant. Great was our delight when the letter came from the Women's Board secretary that $6,000 was to come this year and the remainder in two years.

We feel a decided advance step has been made by the women at home. This new school is one hundred miles from Sialkot. The plot of land on which it is to be built is a part of the original desert of this canal region. There is not a tree or even a spear of grass. It will be built on uncultivated soil and you may feel that this is *advance work* sure enough and you are building on no other man's foundation.

Sangla Hill is ideally located geographically, for a new school. Lyallpur mission district with a Christian community of 5,521 is on one side, Khangah Dogran mission district with 2,214 on the other side, and in Sangla Hill mission district there is a Christian community of 5,075. So it is in the center of a Christian community of over 12,000. There is also railroad connection with Sargodha, Gujranwala, Gurdaspur and Pathankot districts.

Our hearts go out in great thankfulness to the members of the Women's Board who have seen the need and heard the cry for help, and beyond them we also remember you, the women of the church, whose gifts and prayers have made it possible for the Women's Board to undertake this work.

We hope by the time the Women's General Missionary Society meets in Chicago in 1912 to be able to report the girls as actually at work in the school. But building work in India is slow, and there are many hindrances and discouragements. Will you not pray that even as the water brought by the canal from the far away rivers, has made this desert to blossom as a rose, even so may streams of blessing flow out through the lives of the Girls who shall be reared here to the church of Christ in the Punjab.

YOURS FOR CHRIST AND THE GIRLS IN INDIA ! !

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

Our Obligation to India Is Now.

BY MRS. J. B. HILL., TREASURER WOMEN'S BOARD, PITTSBURG, PA.

Mrs. J. B. Hill, Treasurer of the Women's Board, in company with Mrs. H. C. Campbell, represented the Women's Board in their visit to our mission fields and is competent to make this appeal for India.—Eds.

TO the traveler in India the rivers are a great surprise. During most of the year they present the appearance of broad strips of sand, through which flows a placid, shallow stream, but when the monsoon rains overflow the watersheds, they fill with a sudden, magnificent rush and become mighty, rolling floods, covering the sandy beds from side to side. We are told that out in the bed of one of these rivers a number of high stone platforms are built which are used by travelers as resting places when the river is low. Some years ago a party of laborers, being belated, decided to sleep on one of these platforms, for though the rainy season was due, the river was very low. During the night the river rose and swept those men off their hold on the stones and whirled them down in the darkness to the sea. "Suppose says Amy Carmichael in 'Things as They Are,' that knowing that the rain had begun to fall on the hills, and the river bed was sure to fill, you had chanced to pass when those laborers were settling down for the night, could you have gone on unconcerned without an effort to tell them of their danger and to urge them to at once seek a place of safety?"

Over there in this same India are 300,000,000 people who are in much greater peril, in peril of eternal death; more than 24,000 of them every day passing into eternity without any knowledge of Him who died that they might live, and one sad feature of their case is the indifference of many who know of their lost and undone condition, and to all appearance are content to let them perish in their ignorance. "The situation is both startling and shameful. How disgraceful the lethargy and apathy that stands idly by while *two out of every three* of earth's vast population, do not know of the King, or have not heard the message of the Kingdom."

Five million of India's 300,000,000 are the special province of the United Presbyterian Church. If she does not reach them, nobody else will. Every year it is said, more than 150,000 immortal beings in the Punjab alone, go out from our own mission field into eternity without knowing Jesus Christ. What we do we should do quickly. "The King's business requireth haste."

Much has been said and volumes have been written picturing the oppressed and degraded condition of woman in India, and oh, how her disabilities loom up with more and more terrible distinction as one sees into the heart of heathenism. Yet, strange to say, it is woman, who clings most tenaciously to her idols and her false religion, and the power she exerts over her husband and sons in the matter of religion is wonderful. None are more ready to drive away from home a Christian convert, than the female members of the household.

Many sons have been killed by poisons administered by their mothers, and others have had intellects wrecked, rather than that they should be followers of Jesus Christ. Well do we remember listening to a convert as he told the sad story of his bitter persecution and the attempt of his own mother to poison him. Hence the conversion of India's women is not only important in itself, but has a most important bearing on the redemption of India.

Oh! that every woman in the United Presbyterian Church, sensible of the debt of gratitude she owes to the Gospel for everything refining and uplifting in her life, would reach out a hand of helpfulness to these less favored sisters in India. "All that we have to-day we owe to Christian Missions, and as we enjoy the fruits of peace and safety and purity and

justice, shall we not heed the voice, "Freely ye have received, freely give," remembering that to whom much has been given, from her shall much be required.

We have been redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ, not to a life of ease, but to a glorious service. Then my sisters, let us give ourselves with greater zeal to His service, and put forth more heroic efforts to give the Gospel to our down-trodden sisters in India. Doors are being marvelously opened—God is giving the United Presbyterian women the opportunity—May they seize it now, and hasten the redemption of the Punjab and of all India.

The harvest is plenteous, the reapers are few;
See the ripening fields are white to the view,
The Master is pleading in tenderest way;
We owe Him our service, He claims it to-day.

Will you aid then my sister?
What work will you do?
Oh, be loyal to Jesus, to conscience be true.
If you cannot go forth as a herald to-day
You can give to the cause; you can work; you can pray.

An Earnest Plea to Our Young People.

BY ANNA M. HAMILTON, A RETURNING MISSIONARY.

Voyaging out over the deep, grand, refreshing Atlantic, beautiful, prosperous, beloved America behind me; dear, thirsty, needy India before me, my thoughts are often with the people of both lands.

I cannot tell you all my thoughts but this I will say, that I am so glad I am on my way out to India with the "Good News" for the women and girls there and I am glad too that I go followed by the prayers of the Lord's people in America.

Then, too, as I think of the privilege that is mine I remember boys and girls and young men and young women in our High Schools, Colleges, Seminaries and Universities and long that the privilege may soon be theirs also.

If any young person reading this, thinks the giving up of one's native land to live in a foreign land, a sacrifice rather than a privilege, let that person stop and think awhile. Is it a sacrifice to give up one's own little plans to have instead a part in God's great plan for the redemption of the world; to give up the joy and blessedness of fellowship with lovers of the Lord in a Christian land to have instead the unspeakable joy of telling those who are in darkness of this fellowship — the fellowship which is "with the Father and with His Son Jesus Christ," and of seeing them come into "His marvelous light," and be "to the praise of the glory of His grace"

But if you do not care to look upon the giving to the foreign field as a privilege, will you think of it as a duty. That it is a duty surely cannot be denied. Jesus said to His disiples "As the Father hath sent me even so send I you," and His very last command was "Go ye into all the world and preach the gospel to every creature." This is a universal command —it is to each professing Christian individually, it is to *you*, and unless you have a very good reason—a reason you can give to Jesus—for not going it is your duty TO GO.

The destitution of those for whom our church has assumed responsibility demands our obedience to this command.

The wonderful ingatherings of the past few years have encouraged our hearts and assure us that the Lord is working through us, for only with His blessing can there be such results. Yet while we rejoice in a Christian community of almost 50,000 and praise God for it, we remember there are still more than 5,000,000 souls within our mission field "without Christ and without hope."

These 5,000,000 are hungry and thirsty. Jesus alone can satisfy. *We know Him, they want to know Him.* They do not know that the hunger in their hearts is for Him, but they know there is something which they ought to have and do not have, and so we see them taking long, long pilgrimages, enduring indescribable hardship from cold or heat, hunger or fatigue, performing wearying rites and ceremonies, worshiping many, many idols,

but always there is the sad, hopeless expression on the face indicating the lack of joy and peace in the heart. How often, too, one hears the question, "Why did you not tell us this good news sooner?" or "Why do you not come oftener?" or "Can you not stay longer with us and teach us more?"

Yes, they are hungry and thirsty. Will Jesus say to any of you, "I was hungry and thirsty and ye ministered not unto Me, for inasmuch as ye did it not unto one of the least of these, ye did it not unto Me."

Then the glory of Christ demands that we who love Him obey this command—that we hold up His name in India. Oh! the worship, the praise, the honor that is being given to the false prophet and to hideous idols, which is due to Him alone.

He loved us enough to leave heaven and come to earth and die for us. How much do we love Him? Do we care that His name is being trampled in the dust? Do we love Him enough to leave America, go to India and let Him live in us there that He in us may draw India's people unto Himself.

"If ye love me keep my commandments."

A Morning Visit with a Bible Woman.

BY MRS. H. M. HARVEY, CAIRO, EGYPT.

Cairo, Sept. 5th., 1911.

Miss Ghazalie has been one of our Bible women for years and Miss Thompson, who has had her under her care for years, thinks her one of the best.

Though I know many of these women I do not know all. I told her to go her regular Monday round and I would go with her. At the first house we found the woman ill. But she was glad to hear a few verses and a prayer. At the second house the pupil is an expectant bride and I fear is more interested in her wedding than in her Bible. However she had learned to read fairly well and said she read when alone.

We called at another house where the husband and wife are both members of our church. The husband had recently gone to new work. I asked if he could keep the Sabbath, the wife said "he would starve before he would work on Sabbath." Though he has to leave the house before seven, they have prayers together. How I wish that all our families, both at home and abroad, did the same.

We called to see a woman who lives in the third story, and while a little boy went to ask her to come down, I stepped in to see the family on the ground floor. I found a young man in bed and when I asked the cause they said that he had been taken into the army and felt so badly that he had been in a raging fever ever since. The Bible woman tried to encourage him by saying that she had a brother in the army, and because he could read and write had a good position and was very comfortable.

As we were walking along the street the Bible woman asked me if I remembered our Fareeda Ouid. I said I did and had tried to find out about her only a few days before. Her father, Ouid Hann, is mentioned in Dr. Lansing's Princes and in Dr. Watson's American Mission. The family are all gone, but this one daughter, and we had lost sight of her for at least ten years. I asked her about church but she said she never went out of her house at all, but said she knew she should go to church. I made her daughter promise to bring her to church. I felt more than repaid for my morning's work by finding this woman.

These Bible women need our prayers. Their work is often discouraging and always hard. Often one woman in a house will be taking lessons and other women in the house, will tell her that she is just doing so, to get rid of her work, of the house etc. They teach, read and pray with women who never hear a word from the Bible or any thing good.

How thankful we should be that God hears our prayers, for we have so many things to pray for besides our own weaknesses. We called at several other houses and were well received at every one, and the usual question asked, "why do you not come to see us often?"

The schools of Cairo are opening today. While we were in a house yesterday a boy of six or seven came in saying, "The teacher will not receive me surely, I have no *coat* and *pants*." The boy had on a nice clean dress, such as boys usually wear, but civilization is advancing and boys must wear European dress. The parents feel it very much, for with many of them it is all they can do to pay the school fees.

Editorial.

This number of the Women's Missionary Magazine completes the studies for 1911. The program for 1912 offers a year of interest and information to the women who will study missions. We trust our efforts for the next year's study will be of value to our mission fields as well as inspire our women to systematic missionary work. The *"Jubilee Campaign"* proposed for enlisting all the women of the churches to become actively interested in their missionary societies, as also to subscribe for their missionary periodicals, will be the greatest movement of the "Jubilee year" and we hope our church will have its share of the results.

* * *

New subscriptions for the December number of the Women's Missionary Magazine must be received at our office not later than the 10th of December. The interest manifested throughout the church for enlisting all the women of the church to become active in the missions of our Church, is also obtaining many new subscriptions to the Women's Missionary Magazine. As the December number will have the first study for 1912 every one will want that number. The December edition is usually exhausted early after it comes from the bindery. Subscribers should see that their subscriptions, new or renewal, are sent to the Treasurer, Mrs. S. M. Kelso, Xenia, O., not later than December 10th. Even if you can not attend your missionary society regularly, nor write papers—you cannot afford to do without the Women's Missionary Magazine. Every effort is being made all the time to give to the women of our church a good missionary Magazine—Your own and another's subscription will aid in this strenuous and incessant responsibility. Every month for the sum of 60 cents a year, you can keep informed and in sympathy with the missionary work of our church. Remember PROMPT RENEWALS ARE NECESSARY.

* * *

This number provides our readers with excellent help for the study of our Missions in India as outlined in program for December 1911.

We were not able to include all the material we have received. We are happy to say all that remains will appear in the December number. It will relate to the first study of 1912, Hinduism. We omitted many interesting pictures this time hoping to use all the excellent papers and correspondence at hand. Especially we hope our India Missionaries will note this explanation. The next number promises to be a continuation of excellent material on India—and led off by the subjects given in the outlined program for 1912, (see January study.) No one will want to miss this.

* * *

We cannot in words convey to our missionaries in our foreign fields our deep gratitude for their excellent provision of material for our Magazine—making a monthly Missionary Magazine interesting and authentic, as well as of importance to our women, is dependent upon our good missionaries. We never intend to over-look nor delay anything they send us. Miss Kate Corbett, Miss Josephine White and Miss McConnell and others have furnished splendid material that will relate to the next study and help many to become interested, also several good letters will appear in December Magazine.

☞ In anticipation of new subscriptions we have increased our edition 150. First come first served, for December issue. ☜

☞A Correction.☜

In the October Magazine a list of pledged salaries was given and names of missionaries supported by them. Three errors crept into the copy received for publication—The corrections are as follows: Miss Jean Morrison, (India) is supported by the Women's Missionary Society, Second Church New Wilmington, Pa; Miss Rose McCullough, (India) is supported by the Los Angeles Presbyterial Missionary Society; Miss Anna Y. Thompson, (Egypt), is supported by Muskingum Presbyterial; Miss Laura Belle Walker, (Egypt,) is supported by the congregation at Carnegie, Pa.

* * *

Just as we are closing the last form of the Women's Missionary Magazine for the November issue, the following splendid news has come from the president of the Women's General Missionary Convention for 1912—Miss Anna A. Milligan, Pittsburg writes:—

New Young Women's Societies, Etc.

In a letter from Mrs. McMichael, the wife of the pastor at Greensburg, Pa., today, she says they have just organized a Young Women's Missionary Society in their church with 23 new members, "all very enthusiastic."

Yesterday the post brought me a letter from Miss Ruth A. Work, our Egyptian missionary, who is visiting her people in Fort Morgan, Colo., while on furlough, and she says that the Women's Missionary Society has added *eighteen new members and twenty-five new subscriptions to the Magazine*, and that their Young Women's Missionary Society is only two months old, with more than twenty members and that they are preparing for a Thank-offering service. Miss Work says she feels sure it will be a generous offering, judging from their spirit.

Many days ago, a letter from Miss Laura Robb in Washington, Pa., says the young women in her congregation had organized a second Young Women's Missionary Society and have called it the Anna Y. Thompson Young Women's Missionary Society. Later a letter from Miss Brownlee, one of the members of the first Young Women's Missionary Society in that congregation said that those new girls have already undertaken to raise money to support a worker in the Egyptian field. I have forgotten whether they have twenty-five or thirty-five members. I hope it is *forty* by this time. They have reported *seven* mission study classes in that congregation.

Isn't this good news? Don't you hope it will keep going like this?

Anna A. Milligan.

Study for the Month.

DECEMBER—INDIA.

Scripture lesson—Isaiah 53:1-12.

Roll call—Important events transpiring in Mission Fields.

Topics for Study.

1. The problem of social and family life and its bearing on the cause of Christ in India.
2. Changes wrought in India by Government laws concerning marriage.
3. Women's Missionary societies in India.
4. The work some of our Indian leaders are doing.
5. The absolute necessity of securing instruction for our village Christians.
6. Kashmir country and people—Missions in Kashmir.
7. India's Mothers and Daughters.
8. The Kulu Valley people— who they are and what is being done for them.
9. Our obligation to India is NOW.

Outlined Program for Mission Study 1912.

Watchword for the Year: All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. For thou art great and doest wondrous things; *thou art God alone.* Ps. 86: 9, 10.

United Mission Studies for Six Months.

Text Book—"The Light of the World," by Rev. Robert Speer, D. D., adapted to the women's missionary societies. For sale by our Women's Board, 904 Publication Building, 209 Ninth street, Pittsburg Pa. Price, by mail, paper cover, 37 cents; cloth, 60 cents. *Order now.*

NOTE—"The presence in our own country of certain men and women who are giving incomplete and incorrect statements of non-Christian faiths, which are sometimes accepted by American men and women, makes this study of great value at this time." The Women's Missionary Magazine has arranged with Mrs. J. P. White, Manhattan, Kansas, to take charge of these first six months studies. No more interesting or important subjects have ever come before our women. We anticipate the year 1912 to be of great interest and profit in mission study.

Everything that can be done to this end will be the effort of the Women's Missionary Magazine.—Eds.

JANUARY—HINDUISM.

Text book—"The Light of the World."

Suggestive Bible reading—Romans 1.

Roll Call—The name of a Hindu deity or holy book.

Topics for Study.

1. Hinduism in doctrine and Hinduism in practice.
2. Six reasons why I could not embrace the Hindu Religion.
3. Modern Reforms in Hinduism.
4. Child marriage and widowhood, the supreme degradation of Hindu women.

FEBRUARY—BUDDHISM.

Text book—"The Light of the World."

Suggestive Bible reading—Ephesians 1.

Roll Call—A Buddhist Commandment or doctrine.

Topics for Study.

1. The best things in the religion of Buddha.
2. The Buddhist conception of heaven.
3. Transmigration.
4. Compare the Holy Man with the Catholic Monk.

MARCH—ANIMISM, CONFUCIANISM, AND TAOISM.

Text book—"The Light of the World."

Suggestive Bible reading—Psalm 2.

Roll Call—Scripture text showing the duty of man to man.

Topics for Study.

1. The religious leaders.
2. Ancestor worship; its evil and good effects.
3. Spirit Worship.
4. The Message of Christianity to the Animistic peoples.

APRIL—MOHAMMEDANISM.

Text book—"The Light of the World."

Suggestive Bible reading—Romans 10.

Roll Call—Scripture texts giving the Christian conception of God.

Topics for Study

1. The Moslem doctrine of God.
2. Life of Mohammed.
3. Debate: Resolved, that Mohammedanism degrades womanhood more than Hinduism.
4. The Crucial location on the battlefield with Islam.

MAY—ASIA'S OWN OPINION.

Text book—"The Light of the World."

Suggestive Bible reading—Colossians 1.

Roll Call—Name of an Asiatic Christian.

Topics for Study.

1. The value of the testimony of the Christians of Asia.
2. Are the East and the West capable of mutual understanding.
3. Proofs of Christianity's influence in non-Christian lands.
4. The Hopefulness of the Missionary Enterprise.

JUNE—CHRIST, THE ONLY LIGHT OF THE WORLD.

Text book—"The Light of the World."

Suggestive Bible reading—Ephesians 3.

Roll Call—Scripture promise of the ultimate triumph of Christ's Kingdom.

Topics for Study.

1. The inadequacy of the non-Christian religions.
2. The superiority of the Christian conception of God.
3. Woman's place in Christ's plan.
4. The duty of the Church.
5. The place of Foreign Missions in the plan of God.
6. The Home Church and Foreign Missions.

JULY—HOME MISSIONS.

Text book—"Conservation of National Ideals," authors, Mrs. D. B. Wells and others. For sale by the Women's Board, 904 Publication Building, 209 Ninth st., Pittsburg, Pa.

Note—During the year 1912 we purpose enlarging the Home Mission studies by adding topics outlined in the above text book. Our own missions will be emphasized and made foremost in study, but they will have added interest through the aid of wider subjects than we have heretofore introduced. We urge our women to study Home Missions, avoid long papers, reduce your reading to conversational methods and make these studies part of yourself.—Eds.

Bible reading—Zechariah, 8th chapter.

Roll Call—Temperance facts.

Topics for Study.

1. Need of larger conception of Home Missions.
2. Complexity of Home Mission service.
3. Problems for the church: Intemperance, Sabbath desecration, Mormon invasion, Immigrants to be christianized, city missions, etc.
4. Imperative need of Ideals.
5. Israel's mission to the world and the world's mission to Israel.
6. Our own Home Mission fields—especially the Northwest.
7. The Country church, its present possibilities—the City church its opportunities.
8. Parsonages essential to Home Mission churches.
9. Ministerial Relief claims upon the Church.

AUGUST—OUR WOMENS' GENERAL MISSIONARY SOCIETY.

Reference—Women's Missionary Magazine. July 1911 and 1912.

Bible reading—Psalm 89: 1-17.

Roll Call—Words of thanksgiving.

Topics for Study.

1. The Women's Missionary Society, its need and value to the congregation, (a) what obligation has the membership of the church to its missionary societies? (Women, Young Women and Juniors.) (b) Should Missionary Societies be asked to divert their funds from the work of the Women's General Missionary Society? (c) Has the Women's General Missionary Society any other source than voluntary contributions from the women to carry the work assigned to the women by the General Assembly?
2. The Women's and Junior Magazines, Leaflets etc., agencies for information.
3. The Thank-offering department, its 25th anniversary offering.

Note—Make preparation to have informal information on all above suggestive topics. Societies should use this occasion to talk about the work being done, and waiting to be done by the women of the church.

SEPTEMBER — FREEDMEN AND AMERICAN INDIAN MISSIONS.

Bible reading—Matthew 25: 31-46.

Roll Call—name our mission stations in the Southland.

Topics for Study.

1. Fifty years from Slavery: the development of the negro by the aid of Christian Missions, a review of the work done, agricultural, industrial, educational, spiritual.
2. The womanhood of the negro race, a source of power if educated.
3. What should mission boxes contain to be the most helpful to our Freedmen mission stations needing them.

Our American Indian Missions.

1. Peculiar difficulties of mission work among the Red men.

2. The efforts of our women missionary societies should be increased to evangelize the tribes under our care.

3. Our missions to the Red men.

NOTE—Clothing and food are gratefully received and distributed at our Indian Mission Stations.

OCTOBER—EGYPT AND THE SUDAN.

Bible reading—John 8.

Roll Call—Name of missionaries.

Topics for Study.

1. Bible work in Egypt.

2. Strategic points in the mission work in Egypt.—The crisis of Christendom and Islam.

3. Service rendered by the Mission Colleges in Egypt to Egypt.

4. The story of our Egyptian Mission. (Educational and Evangelistic agencies.)

5. Endowing Medical Missions.

The Sudan.

1. Difficulties and encouragements of Christian Missions to the Sudanese. The strategic points in the Sudan. The time to enter is NOW.

2. Possibilities of an agricultural mission.

3. The environment of our native Christians among non-Christians in the Sudan.

NOVEMBER—IMPORTANT FACTORS IN MISSIONS.

Bible reading—Romans 8th chapter.

Roll Call—Promises of God.

Topics for Study.

1. The imperative need of a new standard of support for Christian Missions.

2. The claims of Christ upon the spirit, mind and body, the mission work dependant upon Divine power.

3. Spiritual awakening in the home Church an aid to missions.

4. *Young women in missions. Juniors in missions. The growth of Christian literature.*

Our Definite Duties in the Home Mission Field.

(a) Larger obligations to all humanity without, as well as within the Church in the home land.

(b) The Christless Toilers in the City.

Textbooks:—"The Light of the World," by Robert Speer, D. D. "Conservation of Ideals," by Mrs. D. B. Wells and others.

☞See list of leaflets for sale by Women's Board.☜

DECEMBER—INDIA.

Bible reading—Isaiah 53rd chapter.

Roll Call—Who are in India?

Topics for Study.

1. Village life and work in the Punjab—illustrated.

2. The Missionary message in relation to non-Christian religions.

3. Life among Lepers in India—illustrated.

4. What would it mean if all our Christian girls in India were educated?

"But who is to teach my wife and Children?"

5. The awakening of India.

6. Revival influences in India.

7. Self support of native missions.

8. Some results of Christian missions in India.

9. The "Home Mission" of Punjab Synod.

10. Growth of Christian literature for women.

11. Traffic in girls and changes in marriage laws.

12. Story of one or more native Christian women.

13. Medical and Industrial Missions—illustrated.

MISSION STUDY TEXT BOOKS and MISSIONARY LEAFLETS

FOR USE IN STUDIES OF 1912.

LEAFLETS

To Help in the Study of "The Light of the World."

Hindu Darkness—Christian Light.

Idolatry in the Twentieth Century.

Testimonies of Hindus to Christian Missions.

Women under Hinduism.

Buddhism.

Wonder stories—China.

Ancestor worship.

The cry of womanhood in Moslem Lands.

Mohammedan Women in India.

Confucius and his teachings.

Mohammedanism.

Mohammed—Founder of Islam.

The women of Turkey as affected by the revolution.

Shintoism.

What a century of Christianity has done for women.

A glance at Mohammedanism and the Parsis in India.

Woman under the Ethnic Religions.

THE MISSION STUDY TEXT BOOKS 1912.

"THE LIGHT OF THE WORLD."

An outline study of Christianity and non-Christian religions.

Price paper,.....30c. postpaid, 37c
Price cloth, ... 50c, postpaid 60c

TOURING IN THE GLEAM.

Junior study of the religions and temples described in the "Light of the World."

Price.....20c, postpaid 24c

HOW TO USE.

A manual containing helps for women's societies and study classes, in the study of "The Light of the World."

Price,..... 10c

HOME MISSION TEXT BOOK.

"Conservation of national ideals."

Paper,..... .30c, postpaid 35c
Cloth, ...50c, postpaid 55c

BEST THINGS IN AMERICA.

Junior Home Mission text book.

Paper,.....25c, postpaid 28c
Cloth,.....40c, postpaid 45c

Send orders to Miss Susan E. McNall, Literature Secretary, 904 Publication Building, 209 Ninth street, Pittsburg, Pa.

Literature for Monthly Programs.

If you use the program as given in this number of the Magazine you will find the "Monthly Leaflet" offer of interest.

A subscription of one dollar paid in advance, will entitle you each month to the leaflets pertaining to the monthly program. When the subscription expires a statement will be sent with the notice of expiration.

The set will be sent complete for 40 cents postpaid or included in the monthly leaflet offer of $1.00.

Try this plan for one year and prove its value. Send money order or check to Miss Susan E. McNall, Literature Department, 904 Publication Building, 209 Ninth street, Pittsburg, Pa.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

Scripture Messages.

Be ye doers of the word and not hearers only.—James 1:22.

We are God's fellow workers.

—1 Cor. 3:9

We then, as workers together with him beseech you also.—2 Cor. 6:1.

Ye are my friends if ye do the things which I command you.

John 15:14

Important Query.

Have you enlisted in the Post Jubilee Campaign? If not, enlist now and help the United Presbyterian women to lead in bringing new members into societies and in sending a shower of subscriptions to Mrs. S. M. Kelso, Xenia, Ohio, treasurer of the Women's Missionary Magazine.

Our field for work is much smaller than that of most denominations, yet of the 75,000 women who sit with us at the communion table, only one of every three is enrolled in the missionary societies. If each present member will average two new members during the campaign, which reaches over into November, in many societies before this present Jubilee year closes, we will sing Hallelujahs over having no more "careless daughters" exposed to the "woes" pronounced upon the "women who sit at ease in Zion" for—*Listen!—surely no Jubilee member will ever become an idler in the Lord's vineyard.*

Reader!

Why Should You Help the Post Jubilee Campaign by Bringing New Members Into Your Missionary Society?

1st. Because God's message to you today is—Consider one another to provoke unto love and to good works.—Hebrews 10:24.

Consider how many women and young women have their names on your church roll and how few ever attend the monthly meetings of your missionary societies. Pray over the list of absentees and ask God to make it plain to you, whom He will hold personally responsible for bringing into the front ranks of workers for missions. Then go from your knees and ask them to join your society and hold them there by having them read the Women's Missionary Magazine.

2nd. Because God has pronounced woe to them that are at ease in Zion.—Amos 6:1.

God wants you to sound His alarm to your careless, indifferent women and to carry His message to them. "Rise up ye women that are at ease and hear my voice; ye careless daughters, give ear unto my speech."—Isaiah 32:9.

3rd. Because His voice is speaking to them as well as to you. "Go ye into all the world and preach the gospel to every creature."—Mark 16:15.

4th Because God hath set before every Christian woman to-day an open door of opportunity to tell the gospel story to those who know it not, and "careless daughters" in your congregation are waiting for you to show them the way to enter these open doors. This is your responsibility.

5th. Because all the real joy and happiness you have in this life you owe to the gospel of Jesus, and without it you would be in no better condition to-day than are the women in heathen lands. By bringing this truth home to the hearts of the "women who are at ease in Zion," you may not only bring real joy to their

lives, but may lead them into an active, consecrated service for the Master, and thus bring hundreds of souls safe into the Kingdom.

Will you not unite with the 25,000 women now enrolled in our Missionary societies, in bringing into active service for our Lord, the 50,000 who are as yet not identified with the cause that is nearest and dearest to the heart of Jesus Christ?

Reader! Why Should You Give At Least One New Subscriber to the Women's Missionary Magazine before December First?

1st. Because in this day of wonderful transformations being made through God's blessings upon human efforts in all mission fields, our United Presbyterians need to know what great changes are coming over the fields at home and abroad, which God has so manifestly committed to their care.

(Each month the latest news is given in the Women's Missionary Magazine.)

2nd. Because it will give to yourself and others, a broader outlook of the great cause of missions, and help you to obey Christ's command—"Lift up your eyes and look on the fields for they are white already to harvest."—John 4:35.

3rd. It will stimulate you and your co-readers to a deeper desire to be more intelligent and definite in your prayers, more efficient in your service and more liberal in the giving of tithes and offerings, that others may learn to know and love your Saviour.

4th. It will give you and your neighbor or friend a closer tie to bind you to your own denomination, and keep you both loyal to the special work God has,—through the General Assembly— given to the 75,000 women of the church to support.

5th. Its very presence in your homes will influence the members in your families to become interested in missions and will indicate to visiting friends—without a spoken word—that you are in favor of giving the news of salvation to those who are living without the gospel.

☛Will you not send 60 cents from a new subscriber for this coming year's Magazine, and send it *quick* to Mrs. S. M. Kelso, Xenia, Ohio, treasurer, and thus have it counted on the Post Jubilee campaign subscriptions?☚

Thank-Offering Items.

The report of the largely attended and enthusiastic Thank-offering Question Conference, held in Assembly Hall, Publication Building, Pittsburg, Pa., Wednesday, September 20, at 2 p. m., will be given in the December Magazine with gleanings from the splendid discussions of topics on the program.

☛Silver Anniversary Seals.☚

The pretty blue and silver bell shaped seals which for a whole twelve months will ring forth the glad news of the Silver Anniversary, of our beautiful Thank-Offering movement, to be observed with unusually large and spirit-filled gifts in the fall of 1912, are now on sale. Order of Mrs. Mary Clokey Porter, 905 Publication Building, Ninth street, Pittsburg, Pa. Price 12 cents per dozen; 90 cents per 100.

Remember!

Every letter, every paper and every package that goes out from a United Presbyterian home or place of business, for the year November 1911—November 1912, should carry with it one of these seals to help advertise our coming Thank-Offering Jubilee. Begin early with large orders and keep on ordering throughout the year.

Send out each seal with a prayer for God's blessing upon the cause.

New Cases for Gifts.

Efforts have been put forth for several weeks to find a firm that can make a strong envelope or some device to hold the Thank-Offering Jubilee dimes,—(at least one each week from every giver for

the year—to take the place of the "yards of dimes" of 1907—1908. Thus far our efforts have not brought forth anything in the form of a bell, which we desired. However, while "try try again" continues to be our Thank-Offering slogan, we will hope to be able to announce "a new device" very soon.

In the meantime *lay up* your dimes as the silver pieces consecrated to the Lord for His Jubilee work, and be ready to fill the cases to the full.

"RECIPE FOR PRESERVING THE FRUITS OF THE JUBILEE."

Gleaned From the Post Jubilee Bulletin Sent to Women's Mission Boards by the Central Committee on the United Study of Missions.

"WE shook the tree in the Jubilee and the ripe fruit fell. Now we come to a real harvesting, and the work of carefully picking the fruit by hand must be undertaken. This is the true meaning of the October campaign. This fruit is not perishable, good for a day, a year, or fifty years, but is for eternity; your eternity and mine, who walk in October sunshine, and fruit eternal too for those who sit in darkness and the shadow of death. The fruits of the Jubilee for us have been closer unity, greater devotion to our Lord, a wider outlook, new ideas of the relations of things and people, finer sympathies and higher joy in service, a new and larger world. The fruits for those other women, through our gifts and prayers—happiness, health, home, love, joy, peace, hope, a new Heaven.

Let us preserve these fruits by walking and working *all together* in our Lord's garden, by stopping to speak with Him in the cool of the evening and the quiet of the morning, by study of best methods, and with improved tools and higher ideals; perhaps by pruning away the dead wood from our own lives, and showing what manner of fruit a life utterly devoted to God may bear. Let us not neglect the young trees, for they may bring far more and better fruit than our bent and mossy branches. The harvest truly is great. Shall the laborers be few? Pray ye the Lord of the harvest that He send laborers unto his harvest. Will you go, or will you help to send?"

And be turned unto bis disciples and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them: and hear these things which ye hear, and have not heard them.—Luke 10: 23, 24.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: "I WILL NOT OFFER UNTO THE LORD MY GOD THAT WHICH COSTS ME NOTHING."

AIM:—FIFTY NEW SOCIETIES THIS YEAR.

I shall pass this way but once. Any good thing therefore that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it, nor neglect it, for I shall not pass this way again. —*Selected.*

Topic for December.

India.

Suggested Program.

SONG SERVICE—

PRAYER—by leader, for missions.

SCRIPTURE LESSON—Philip and the eunuch. Acts 8.

ROLL CALL—Latest news from India.

CULLINGS—Reforms brought about by missionary agitation in India.

REVIEW—A Blue Stocking in India, Winifred Heston, M. D.

PAPER—India's great needs.

QUERY—What can our society do to help the cause in India?

PRAYER—that the Board may be directed to the BEST PERSON to fill the vacancy made by the resignation of our Secretary, Mrs. J. A. Alexander.

FACT—In my judgment Christian missions have done more lasting good to the people of India than all other agencies combined. —*Selected.*

The New Wilmington Conference.

One of our best known Philadelphia ministers has said that the New Wilmington Mission Study Conference is one of the greatest assets which our church possesses today. The Conference this year proves the truth of his assertion. Almost five hundred delegates were in attendance from Pennsylvania, Ohio, New York, West Virginia, Kentucky and other states. It is true that it draws its delegates from a rather limited territory but the results of the conference are practically unlimited.

Prayer is the all important feature of these meetings, and we are confident that as our prayers embraced the entire church, both at home and abroad, so God in His mercy will cast His gracious influence over the whole church, reviving and quickening it with His life-giving streams.

This conference was different in some respects from those of previous years. It has been noticeable in past years that it took some time for the conference to reach a climax, a place where the interest and enthusiasm is at their highest pitch. This year however, there seemed to be a deep spiritual atmosphere manifested from the very first. Dr. Pollock's opening address, "Love and the Spiritual Life," touched the very central theme of the convention. He emphasized the fact that all the spiritual life in the conference is gotten just in degree as we die unto self and love one another. And the spiritual life of the conference was never deeper, the social fellowship never stronger.

Another difference noticed was the large number of young people present. Never before have there been so many young men and women. They were the life of the conference in a social way and

they entered into the deeper things of the conference with remarkable zeal and enthusiasm. Their prayer circles gave evidence of a sincere desire on their part to live the life that is Christ and to engage in His service.

The messages brought by the various speakers all emphasized the one vital truth, the motto of the conference, "We are ambassadors therefore on behalf of Christ."

Captain O'Brien in his strong messages brought new revelations of our relations to the Great Pilot. Dr. Pentecost spread before us new and wondrous things out of the Law, and Mr. Trumbull gave us an entirely new conception of what complete surrender really means. His institute period was always well attended and the delegates listened with interest as he revealed to them the new life as he had found it.

The results of the conference cannot be measured by any one meeting, but the afternoon meeting of the second Sabbath testifies, perhaps more than any other, to the Spirit of God working in our midst. Many confessions were made to short comings and weaknesses of the past; many new resolves were made; all were convinced of the inadequateness of their lives. Several ministers expressed the desire that their entire congregations might enjoy the blessings of the conference.

Several missionaries added their testimony to the fact that their lives lacked a vital relation to God. Several young people volunteered to spend their lives with those already on the firing line. But the influence of the conference cannot be measured by any or all of these things. The results are with God alone and we await His own good time for their consummation.

Seward H. Brush

Contest.

Here are a few lines about our contest which the Young Women's Society, First Church, N. S. Pittsburg held. Our spirits were very low in April, so we thought if we got to hustling a little it would do us good. The contest ran from the first to the last day of May. We had twenty members and these were divided into two sides: one side wore white ribbon bows and the other side wore blue bows. The side that lost was to give a social to the winning side. Old members brought back counted one point. A new member counted one point, and an honorary member who pays 50 cents a year also counted one point. The honorary membership money is used for wonder bags and for Christmas gifts to Mission Stations.

At our first meeting in June, we counted up all points so here are the results.

Blues, honorary members		19
White old members back	1	
New members	2	
Honorary members	16	
Total		19

We were all surprised and glad that it came out even and so we held the social together and had a splendid time. And also by getting 35 honorary members some of which are young men, we have won $17.50 for Christmas presents for some mission.

On September 7 we had a "Corn Boil" at River View Park, which was enjoyed by 24 of our young women and men.

After all these good times, we are now ready for a winter of strenuous work and will have our first meeting on Monday, September 18.

Yours Sincerely,
Emma Dierdorf,
Young Women's Missionary Society, First United Presbyterian Church, North Side, Pittsburg, Pa.

Isabella Thoburn.

Isabella Thoburn was born near St. Clairsville, Ohio, in 1840. Her parents were Scotch-Irish and came to America from Belfast, in 1825. Isabella was one of ten children; she had five brothers and four sisters. The father died when Isabella was only ten years old, but his strong character, his courage and devo-

tion to the right, had made a deep impression on the child. The mother had a very strong character, and was very tender and sympathetic. The children grew up in a sincere and consecrated home.

Isabella went to the district school, which was about a mile away from her home, but she was not interested in her work. She did not really awaken intellectually, until she was about sixteen years old. Isabella entered the Wheeling Female Seminary, West Virginia. After she left the Seminary, Miss Thoburn taught a summer school and was very successful from the very beginning, but was dissatisfied and returned to the Wheeling Seminary. Later she took up the study of art for a year in the Cincinnati Academy of Design, and then returned to teaching.

In March, 1859, her brother, who afterward became Bishop Thoburn, went to India as a missionary. During the seven years after her brother left home, Miss Thoburn was caring for her invalid and widowed sister-in-law, and her three little boys, and all the while the Lord was preparing her for a greater work to do, of which she knew nothing at the time.

In 1869 she and Miss Clara A. Swain, M. D., were appointed the first missionaries of the newly established Woman's Foreign Missionary Society, of the Methodist Episcopal Church. In the fall of 1869 they sailed from New York in the steamer Nevada, and arrived in Bombay, January 7th, 1870. They arrived in time for the annual conference of the Methodist missionaries. Miss Swain was assigned to Bareilly to begin the first medical missionary work for women, by women, in India, and Miss Thoburn was stationed at Lucknow, which was to be her home and the seat of her greatest work.

Miss Thoburn saw the bright side of life and never alluded to the trials and discomforts of missionary work in India. She set herself at once in her own way, to build up her girls' school for the training, especially for Christian girls, to make them capable of helping and teaching others. The converts were few and most of them poor. After laboring for about six years she started another school for English girls at Cawnpur, forty-five miles to the west of Lucknow, and for some time she managed both schools.

Miss Thoburn came home on a furlough after ten years of hard labor. "She made notable addresses at great missionary conferences in India, and at the Ecumenical Missionary Conference in New York, in 1900." When she returned to India in 1882, she began to develop her school into a college and made it the highest grade institution for Christian women in India. There are over one hundred colleges in India for young men, and only one for young women, and that is not Christian.

Miss Thoburn was forced to return to America in 1886 because of ill health. "In 1890 she returned to India and was reappointed principal of the Woman's College at Lucknow." She at once took charge and worked faithfully as before. She was lovable, unselfish and sincere and never tired of working for the Master.

The development of the college laid heavy burdens on her. On her last visit home in 1900, she raised money for the needs of the institution. She and Miss Lilavati Singh, one of her pupils in India, met with great success while in America. They started for India in May, 1900, and on the way over Miss Thoburn felt that the end was coming, and on September 1st she died of cholera, in Lucknow. It was at the time of the Ecumenical Conference, in New York, April, 1900, after Miss Singh had spoken, that ex-President Harrison, rose with tears on his cheeks and said, "If I had ever had a million dollars and had spent it all on Foreign Missions and this young woman were the only result, I should feel amply repaid for my investment." And the crowning evidence of the reality of Miss Thoburn's work was found in the fact that all the praise Miss Singh received did not in the least spoil her or turn her head.

Martha G. Tibby,
Sharpsburg, Pa.

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

September 19, 1911. The regular meeting was held in the Board room with Miss Brown in the chair. The meeting was opened with the usual devotional exercises, Mrs. Hill and Miss Brown leading in prayer.

The treasurer reported receipts for the month to date, $3,470, disbursements, $8,647.67. One life member, Mrs. J. M. McKelvey, of Washington, Iowa; and one Jubilee life member, Mrs. J. H. Hoop, of Beaver Falls, were reported.

The congregation at Walton, Canada, has dissolved and they sent $400 to the board, which was equally divided between the Foreign and Freedmen departments. The First Los Angeles sent a Thank-offering of $202.00, to be used for the Boy's school at Khartum. The Junior Secretary reported three new life members in her department: Dorothy Hanna, Riverside, Cal.; Beatrice Lucile Curry, Kittaning, Pa., and Maurice McLaughlin, Washington, Iowa, and two new societies: Monmouth, California, Mrs. George D. McClements, superintendent; Bethel, Pa., Mrs. W. W. Willis, superintendent.

The presence of Dr. and Mrs. Finney, Mr. Sowash, Miss Bradford and Miss Jamison, from the different foreign fields, afforded much pleasure. They were unanimous in their expressions of gratitude that the Foreign visiting committee had been sent, and were enthusiastic in the statement that new life and courage had been brought the different stations as a result of this visit.

The Home Secretary received encouraging reports from the following missions: Italian, N. Y., Spokane, Wash.; Italian at Brushton; Woodlawn, Pa.; Johnstown, Pa.; Second San Francisco; Columbus, Ohio, and Tama.

Miss Sallie Dickey resigned as missionary at Johnstown, Pa., the resignation to take effect the middle of October. The school at Frenchburg opened September 4, with an attendance of 92. Miss Blackwood, one of the teachers at Frenchburg, was called home on account of the death of her father. Mrs. Weidler filled this position in Miss Blackwood's absence.

An additional loan of $200.00 was granted to the Gary, Ind., congregation, in the Parsonage department.

September 29th: A special meeting was held in the usual place at 10 a. m. Miss Brown presided and conducted the devotional exercises.

Foreign Secretary read an interesting letter from Rev. W. J. Brandon, of India, telling of the work in his field, and then stated that word had just been received of his death. Miss Jean Morrison of Jhelum, India, was granted a furlough beginning the fall of 1912. Miss Nancy A. Hadley, of Zafarwal, India, was granted a furlough to begin spring of 1912.

October 3rd: The regular meeting was held in the Board room, at 10 o'clock. Miss Brown was absent on account of death in the family. Mrs. Samuel Yourd, first vice president, conducted the devotional exercises. Mrs. Porter and Mrs. Morton led in prayer.

The Treasurer reported receipts for the month of September, $4,870.42, disbursements, $10,734.62.

One life member, Miss Jennie Finley, Hazlewood, Pa., together with one Jubilee life member, Mrs. J. W. Giffin, Wellsville, Ohio, were reported.

The Home Secretary reported that Dr. Weidler, principal of the school at Frenchburg, is very anxious to have a dormitory added to the building, in order that the work may be extended.

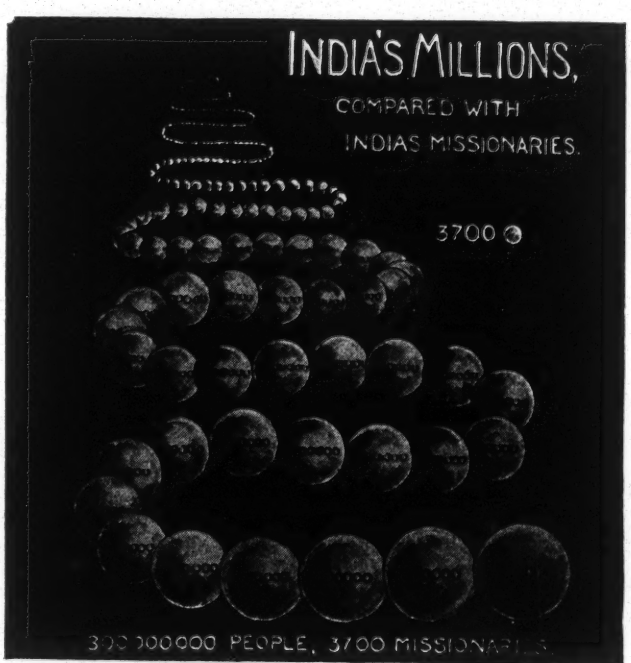
Foreign Secretary reported that Delaware Presbyterial will assume the support of a missionary.

Freedmen's department. A matron was granted at Arlington in case the attendance warranted an extra helper.

(Mrs.) Ada Kerr Wilson,
Secretary.

SOME POPULAR IDOLS OF INDIA.

"Krishna is one of Hinduism ideals, the most popular god of India, over the narrative of whose shameless and abandoned life the Pundits allegorize and the common people gloat." Siva and Kali are worshipped by myriads. Wealth and labour could not have been devoted to baser practices than in the erection of the vast enclosures dedicated to Siva and Vishnu. Even the sacred monkeys are disgraced by association with the indescribable vileness." *Lucy Guiness.*



Standing in the sunshine of "The Light of the World" and looking into the gloom of India's moral darkness, the contrast should bring to our hearts an awful feeling of responsibility that can only be relieved by our utmost and constant endeavor to carry to them the ideal Savior of the world—JESUS CHRIST THE SON OF THE LIVING GOD.

Vishnu — Rauan | Vishnu — Ram Chandra | Garar — Lakshuni | Raksha killing Prcla'o father Shiva (or Siva) | Krishna — Severaswati

SOME POPULAR IDOLS IN INDIA.

"They have mouths, but they speak not . . Eyes, . . but they see not; they that make them are like unto them. So is every one that trusteth in them. *Ps. 115.*

(See other side.)